

# Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEK, WRITE—AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

VOL. XXVIII.

HARTFORD, FRIDAY, MARCH 9, 1849.

NEW SERIES. VOL. XII. NO. 1

## Christian Secretary.

PUBLISHED EVERY FRIDAY MORNING AT THE OFFICE, CORNER MAIN AND ASYLUM STREETS.

### TERMS.

Subscribers in the city furnished by the Carrier, at Two Dollars per annum.  
Papers sent by mail at \$2.00, payable in advance, with a discount of twelve and a half per cent., to agents becoming responsible for six or more copies.  
Advertisements inserted at the usual rates of advertising in this city.  
Communications intended for the paper should be addressed to BURR & SMITH, post paid.

From Zion's Advocate.

### Baptism in the Ancient Church.

NO. V.

I continue in this No. the quotations from the "Tracts for the Times," vol. 2.  
Hermas, (about A. D. 65—81): "Before a person receives the name of the Son of God, he is doomed to death; but when he receives that seal, he is freed from death and made over to life. But that seal is water, unto which men go down, bound over to death, but arise being assigned over to life." p. 113.

Gregory of Nazianzum: "I endure to go down (into the water) to be perfected, and return more imperfect, to be baptized as for life, and be stifled in the waters." p. 163.

Ambrose: "For the body is washed with water, the sins of the soul are cleansed by the Spirit." p. 194.

Ambrose: "The forerunner of the Lord, in the waters of the fountains, near Saline, prepares a people for Christ." p. 199.

Ambrose: "Why then did Christ go down (into the waters)? If Christ washed himself for us, yea washed us in his body, how much more ought we to wash away our sins." p. 22.

Hilary, (about A. D. 250): "Taking all the lowliness of our frail flesh upon him, he (i. e. Christ,) enters the Jordan, mixed with the crowds of sinners." p. 224.

Ambrose: "If, then, he received baptism for us, a form is set for us, and is proposed to our faith. Christ descended, &c." p. 225.

Gothic Baptismal Liturgy, (5th century): "Sanctify, O Lord! the waters of this fountain, that they who descend therein in the name of the Father, and the Son, and the Holy Ghost, may be thought worthy," &c. p. 227. The Armenian Baptismal Liturgy is of the same import. See same page.

Apostolic Liturgy, by Stoverus: "John mingled the waters of baptism, and Christ sanctified them, and descended, and was baptized in them. When he ascended out of the waters, heaven and earth paid him reverence." p. 230.

Ambrose: "It is water, then, wherein flesh is immersed, that all carnal sin may be washed away." p. 242.

Tertullian, (about A. D. 200): "By the same ordinance of spiritual washing, does the dove of the Holy Spirit fly to the earth, i. e. to our flesh, as it emergeth from the waters." p. 245.

Luther: "Baptism is a greater deluge than that described by Moses, since more are baptized than were drowned by the deluge." p. 247.

Tertullian: "So then there is no difference whether one be baptized in sea or lake, stream or fountain; nor is there any difference between those whom John baptized in Jordan, Peter in the Tiber, unless, indeed, that Eunuch, whom Philip baptized in some chance water, by the way, was more or less sacred." p. 287.

Cyprian: "Nor ought it to trouble any, that the sick, when they obtain the grace of the Lord, are seen to receive it (baptism) by aspersion or effusion, since Holy Scripture by the prophet Ezekiel says, I will sprinkle clean water upon you. Whence it appears that water, when sprinkled also, suffices for the saving laver." p. 294.

This completes the list of passages worthy to be cited from the second volume of the "Tract." And we have found nothing which favors of sprinkling, except the last passage; and this, by its very language, shows that the practice was barely allowable in case of the sick, and needed a special justification, (and this evidently affords one,) even in this case. T.

### I am not in Debt.

Is he not a happy man who can say, I am not in debt; especially if he has a large property, that he can call his own? But may there not be a mistake on the subject? Long credits and large profits have ended in many instances in bankruptcy and want. The cash system has many advantages. But who follows it? Am I not in debt? Let me consider. I brought nothing with me into this world. I did not create myself. Have I paid all that I owe for my existence; my happy existence in this world? Do I not owe something for all the air that I have breathed since my birth? Do I not owe something for my food and raiment? Am I not in debt for civil and religious privileges, for the grace, the holy Sabbath, Scriptures, and the pleasing prospect of glory, honor and immortality? Do I not owe debt for every moment that

for every power of my body, and every blessing that has been bestowed upon it, and for every faculty of my mind and affection of my heart? The case stands thus: I brought nothing with me into this world. I have neither created myself, nor been able to preserve and continue my being, nor am I able by my own unaided efforts, to procure a single one of the mercies that have crowned my life. I am indebted to God for all that I am and have received. My indebtedness then is acknowledged. Have I discharged my obligations? Can I make any showing that will prove that I have ever paid these claims? None, gracious God, none; I am in debt, deeply, hopelessly indebted to thy sovereign will and grace for my existence and the hope of a blessed immortality. I can never discharge the debt of gratitude I owe. I am bought with a price. I am not my own. My body and soul, and all that I am, belong to thee. Thou hast found a ransom for my soul. Oh that I may henceforth be wholly and forever thine. May I consecrate myself renewedly and unreservedly to thee. Come, Lord, and dwell in my heart, and make it my Redeemer's throne. —N. O. Presbyterian.

### "Abba—Father."

In the great enquiry, how we shall most acceptably, and most successfully fulfil our vocation as Christians, it deserves consideration, whether we should not seek for clearer evidences of our adoption. Do we think of all that is implied in being "sons of God?" What would not a rational and Scriptural assurance of our membership in God's spiritual, redeemed family do for us? Filial love! What like this would ensure intimate and endeared communion with the Father of our spirits? Childlike confidence! What is there so trustful?—so patient under disappointments? so resigned under chastisements? What like this can sustain the felt and abiding conviction that God is equally good, when he gives and when he withholds—that he can assign our lot, and order the circumstances of our being, with infinitely more wisdom than ourselves?

What guaranty of faithful obedience and active zeal in every good work, can be named which will bear any comparison with it? To serve God, because we love him—because we feel our obligations to him—because we love his service above all things; what like such motives, can prompt to effort? What besides can so strongly and so constantly bind us to duty, or make the most self-denying duties a pleasure?

With duty and enjoyment thus conjoined and inseparable, what might not be expected from Christian effort; with what steady energy would the children of God be carried forward towards man's "chief end," which is to glorify God on earth, and enjoy his presence and approbation forever in heaven. The human breast, into which the Spirit of God's Son has thus been sent down, crying Abba Father, would sooner feel like asking of God some additional reward. And yet, how rich a reward. The labor is many times compensated during its progress, by the heart-felt satisfaction which is experienced in performing something to please God; while, in reversion, there is a far more exceeding and an eternal weight of glory.

The thought, too that one and another, and another still, is born into this family, becomes a brother or a sister in the household of God, by his instrumentality, compensates a thousand fold, for every prayer he offers, every expostulation he urges, every labor he performs, every self-denial he encounters. It is of the nature of the Christian pilgrim to rejoice when others are made partakers of his hope; in this he resembles the angels in heaven. And if the conversion of a sinner from the error of his way, while it saves a soul from death, and hides a multitude of sins, also opens a spring of happiness in every Christian heart, and swells the tide of enjoyment in heaven, the work of reclaiming men from sin is a benevolent work, in every aspect in which it can be contemplated.

Why will not professed Christians enter upon it and prosecute it, not as impelled by a painful necessity, or driven by the lash, or constrained by fear, but with a cheerful spontaneity, as their chosen employment, because like their Master, they delight to do the will of God, who said, "My meat is to do the will of Him who sent me, and to finish his work." If such a spirit were to become general in the churches, it would be an indication full of hope, and fraught with blessings to the world. A larger infusion of this filial spirit would secure a better and more useful performance of what they do attempt, as well as enlarge and multiply their exertions.—Chris. Mirror.

Peace with God implies reconciliation, pardon, adoption, and protection. And how can we be at peace with ourselves till we have reason to believe that God is at peace with us?—Stillingfleet.

Some beauty pe-

rhoses, and does

## Sketches of John Bunyan and William Kiffin.

BY T. R. MACAULEY.

To the names of Baxter and Howe must be added the name of a man far below them in station and in acquired knowledge, but in virtue their equal, and in genius their superior—John Bunyan. Bunyan had been bred a tinker, and had served as a private soldier in the Parliamentary army. Early in his life he had been fearfully tortured by remorse for his youthful sins, the worst of which seem, however, to have been such as the world thinks venial. His keen sensibility and his powerful imagination made his internal conflicts singularly terrible. He fancied that he was under sentence of reprobation—that he had committed blasphemy against the Holy Ghost—that he had sold Christ—that he was actually possessed by a demon. Sometimes loud voices from Heaven cried out to warn him. Sometimes fiends whispered impious suggestions in his ear. He saw visions of distant mountain-tops, on which the sun shone brightly, but from which he was separated by a waste of snow. He felt the devil behind him, pulling his clothes. He thought that the brand of Cain had been set upon him. He feared that he was about to burst asunder like Judas. His mental agony disordered his health. One day he shook like a man in the palsy. On another day he felt a fire within his breast. It is difficult to understand how he survived sufferings so intense and so long continued. At length the clouds broke. From the depths of despair the penitent passed to a state of serene felicity. An irresistible impulse now urged him to impart to others the blessings of which he was himself possessed. He joined the Baptists, and became a preacher and writer. His education had been that of a mechanic. He knew no language but the English, as it was spoken by the common people. He had studied no great model of composition, with the exception—an important exception undoubtedly—of our noble translation of the Bible. His spelling was bad,—he frequently transgressed the rules of grammar. Yet the native force of genius, and his experimental knowledge of all the religious passions, from despair to ecstasy, amply supplied in him the want of learning. His rude oratory roused and melted hearers who listened without interest to the labored discourses of great logicians and Hebraists. His works were widely circulated among the humbler classes. One of them, the Pilgrim's Progress, was, in his own lifetime, translated into several foreign languages. It was, however, scarcely known to the learned and polite, and had been, during nearly a century, the delight of pious cottagers and artisans, before it was publicly commended by any man of high literary eminence. At length critics condescended to inquire where the secret of so wide and so durable a popularity lay? They were compelled to own that the ignorant multitude had judged more correctly than the learned, and that the despised little book was really a masterpiece. Bunyan is indeed as decidedly the first of allegorists as Demosthenes is the first of orators, or Shakespeare the first of dramatists. Other allegorists have shown equal ingenuity, but no other has ever been able to touch the heart and to make abstractions objects of terror, of pity and of love.

It may be doubted whether any English Dissenter had suffered more severely under the penal laws than John Bunyan. Of the twenty-seven years which had elapsed since the Restoration, he had passed twelve in confinement. He still persisted in preaching; but, that he might preach, he was under the necessity of disguising himself like a carter. He was often introduced into meetings through back doors, with a smock frock on his back and a whip in his hand. If he had thought only of his own ease and safety, he would have hailed the indulgence with delight. He was now, at length, free to pray and exhort in open day. His congregation rapidly increased; thousands hung upon his words; and at Bedford, where he originally resided, money was plentifully contributed to build a meeting-house for him. His influence among the common people was such that the government would willingly have bestowed on him some municipal office; but his vigorous understanding and his stout English heart were proof against all delusion and all temptation. He felt assured that the proffered toleration was merely a bait, intended to lure the Puritan party to destruction; nor would he, by accepting a place for which he was not legally qualified, recognize the validity of the dispensing power. One of the last acts of his virtuous life was to decline an interview to which he was invited by an agent of the government.

Great as was the authority of Bunyan with the Baptists, that of William Kiffin was still greater. Kiffin was the first man among them in wealth and station. He was in the habit of exercising his spiritual gifts at his meetings; but he did not live by preaching. He traded largely; his credit on the Exchange of London stood

high; and he had acquired an ample fortune. Perhaps no man could at that juncture have rendered more valuable services to the Court. But between him and the Court was interposed the remembrance of one terrible event. He was the grandfather of the two Hewlings, those gallant youths, who, of the victims of the Bloody Assizes, had been the most generally lamented. For the sad fate of one of them James was in a peculiar manner responsible. Jeffreys had respited the younger brother. The poor lad's sister had been ushered by Churchill into the royal presence, and had begged for mercy; but the King's heart had been obdurate. The misery of the whole family had been great; but Kiffin was most to be pitied. He was seventy years old when he was left destitute, the survivor of those who should have survived him. The heartless and venal sycophants of Whitehall, judging by themselves, thought that the old man would be easily propitiated by an alderman's gown, and by some compensation in money for the property which his grandsons had forfeited. Penn was employed in the work of seduction, but to no purpose. The king determined to try what effect his own civilities would produce. Kiffin was ordered to attend at the palace. He found a brilliant circle of noblemen and gentlemen assembled. James immediately came to him, spoke very graciously to him, and concluded by saying, "I have put you down, Mr. Kiffin, for an alderman of London." The old man looked fixedly at the King, burst into tears, and made answer, "Sir, I am worn out; I am unfit to serve your majesty or the city. And, sir, the death of my poor boys broke my heart; that wound is as fresh as ever—I shall carry it to my grave." The King stood silent for a minute, in some confusion, and then said, "Mr. Kiffin, I will find a balm for that sore." Assuredly James did not mean to say anything cruel or insolent; on the contrary he seems to have been in an unusually gentle mood. Yet no speech that is recorded of his character, as these few words; they are the words of a hard-hearted and low minded man, unable to conceive any laceration of the affections for which a place or a pension would not be a full compensation.

### Deborah's Song of Victory.

This is a truly sublime ode, and its effect is greatly enhanced by the rude and distant antiquity whence its utterance is poured forth upon us. It is interesting to mark the primitive tendencies to song in the different ages of the world—proving how poetry and music are bound up, as it were, with the first elements of the human constitution. The instance before us is one of the most powerful and picturesque that has come down to us from any of the older periods of the world. The invocation of God is truly magnificent; and the representation of the state of Israel, one of the most graphical that can well be imagined, when the Philistines lorded it over the country, and the people had to take shelter in hiding-places. "The mother in Israel" sets before us a most venerable and impressive figure. The blessing ascribed to God, because of the people's willingness, is an homage to His ascendancy over the hearts of men. He made them willing in the day of His power. O, God! make me willing for every service Thou mightest be pleased in Thy providence to assign for me! It marks the simplicity of those ages, when the dignitaries of the land rode on white asses. And how exquisite are the descriptive touches, as that of the archers taking aim at the people when congregated at the wells. The rapid sketch of Israel by its tribes, is highly poetical; and the pen of the ready writer has descended to us from one of the notabilia of this song; and so has the utterance which characterizes those who came not to the help of the Lord against the mighty. On the other hand, we are revolted by it, as a trace of the barbarism of these earlier times, when, in the recital of what took place, highly poetical though it be, we read the eulogy of Jael. But there is nothing in Ossian to equal the description of Sisera's mother looking forth with her ladies through the lattice, and waiting the return of their victorious lord. We may here note the licentiousness of war. "Why are thy chariot wheels so long in coming?" ranks also among the notabilia of Scripture. And what a mighty imagination is that of the stars in their courses, fighting against Sisera. We may pass two reflections on this chapter—first, how much of the memorable and great, both as acted in reality and set forth in history, may take place on a theatre of small material extent. Both Judaea and Greece, and I should say Rome, when limited and surrounded by little States, give examples of this. Second—what attractions of eloquence, and beauty, and grandeur, are mixed up with religion, as exhibited in that Book, which is the record of its doctrines, and also of the doings that took place in the world, viewed in the peculiar light of its being God's world.—Dr. Chalmers. APR -3 1933

### The United States and the World.

"God be merciful unto us, and bless us; and cause his face to shine upon us. Selah. That thy way may be known upon the earth, thy saving health among all nations." Observe the object for which a blessing was asked by the Psalmist for his own people. It was that they might be safe. It was not that they might be happy in the enjoyment of it. It was that God's ways might be known upon the earth—that his salvation might be spread among the nations. He asked for mercy and blessing upon Israel, that God might be glorified, and that men might be saved.—We are thus taught to have primary reference to others, even in supplicating mercy and blessing upon ourselves.

Keeping this in view the glory of God and the salvation of the world, how earnest should be our supplications for blessings to rest upon our beloved country. What an interest has the world in the welfare of the United States! What a long night of tyranny and darkness would settle down upon the world, if the blessing of God should be withdrawn from us, and we should be left to follow the republics which have gone before us! Pray for the United States, and cause the gospel to be preached in every town, and village, and hamlet, and habitation, that the world may be saved.—Boston Recorder.

### The Church.

It is peculiar to religion that she has a language for every individual; a language which all can understand, the high as well as the humble, the happy as well as the unhappy; and that she ascends or descends, without an effort, into every rank and region of society. And it is one of the admirable features of the constitution of the Christian church, that her ministers are not only scattered over, but form an integral part of, the whole of society; living as near to the cottage as the palace; in habitual and intimate intercourse with the highest and the lowest; equally the monitors of greatness and the consolers of misery. The tutelary power, spite of the abuses and the faults into which it has been led by its very force and extent, has for ages exercised a more vigilant and energetic control over the moral dignity and the dearest interests of man, than any other.

Nobody would be so averse as I should, for the sake of religion herself, to see a revival of the abuses by which she has been disfigured or corrupted; but I confess that I do not not fear this at the present day.—The principles of lay supremacy and freedom of thought have definitively triumphed in modern society: they may still have some enemies to repel, and some conflicts to sustain, but their victory is certain; they have in their favor the prevailing institutions, manners, opinions and passions; and that general and overwhelming current of ideas and events which flow on through all diversities, obstacles, and perils, in the same direction, at Rome, Madrid, Turin, Berlin, and Vienna, no less than at London or Paris.—Guizot's Democracy in France.

### The Book for Business Men.

I sat beside a dying Christian. He had been called in the prime of life to give up all business, and for months to watch and wait for a sudden death. I asked him of his spiritual state. He said, "I have no rapture, no ecstasy, but all is peace, settled, abiding peace." Then, in illustration of the manner in which he was supported in view of the interruption of his worldly plans, and of leaving a dependant wife and infant child, he related the following incident:

"Last year I became considerably embarrassed in business. On Saturday evening I would come home, not knowing how I should meet my obligations the following week: and with my mind so distracted that it seemed as if the Sabbath would be worse than lost. I was then teaching a Bible class. With sadness I would sit down to prepare the lesson for the next day; but as I advanced, truth took possession of my mind, faith took the place of distrust, and hope of fear. I was led almost insensibly to leave my affairs with my covenant God; and invariably I found those Sabbaths precious and delightful. And, moreover, in returning to business on Monday a way was always provided to meet my responsibilities. Thus have I learned to trust the Lord."

As I listened to this simple statement, I could not but say to myself, how much wretchedness and ruin would be avoided if this plain truth were only believed, "The Bible is the book for business men." Ye who are burdened with mighty enterprises, look not for relief from your anxieties, but news from abroad, or the prices current, but look to the book of God.—American Mess.

Benefit your friends that they may love you more dearly still; benefit your enemies, that they may at last become your friends.

It is only through woe that we are taught to reflect, and we gather the honey of worldly wisdom not from flowers but thorns.

### What is Orthodoxy?

MESSRS. EDITORS:—If you will give a sufficiently full and explicit answer to the following question and its subordinates, "independent of everybody," you will much oblige many readers, and, some thinkers.

1. Is it certain doctrines as they are revealed in the Bible? or,

2. Is it a certain philosophical mode of stating, explaining, and defending them? or,

3. Is it both of these united?

If the first,—Why are those persons who maintain these doctrines, but discard certain philosophical views of them, regarded by many as unsound or heretical?

If the second,—What reason have those who hold to this Orthodoxy, to be regarded as more sound in "the faith once delivered to the saints," than their brethren who discard it, but receive and maintain all that is revealed in the Bible?

If the third,—What advantage has Orthodoxy over simple Biblical Theology?

EVANGELICUS.

"Simple Biblical Theology" is always sound Orthodoxy; and no Orthodoxy is genuine which either denies truths clearly revealed, or raises the *dicta* of the Schools to the rank, in respect to value and authority, of Divine verities. The whole body of truth taught in the Scriptures, is Orthodoxy ideal and absolute. A careful statement and compilation of these doctrines, in the relations of their importance, is Orthodoxy actual and imperfectly realized.

The reason why some persons distrust the soundness of those who accept their Scriptural truths, but refuse their scholastic statements and philosophical views, is either that they do not discriminate between the metaphysical dogma and the truth which it enwraps, or because they regard the particular statement as essential to the integrity of the truth expressed.

Those "who receive and maintain all that is revealed in the Bible," need not be worried by suspicions of their soundness. They are Orthodox enough for Christ;—and their only care should be, that the fervor of their faith correspond with the largeness of the creed which it embraces.

His third question, our Correspondent will be able, from the preceding remarks, to solve for himself. And if the above answer is "sufficiently full and explicit" to satisfy him, we shall be happy to have heard from him.—Independent.

### Home Example.

That was a startling question proposed by the prophet to King Hezekiah, "What have they seen in thine house?" He had been sick, and was near to death. His earnest prayer for lengthened life was heard, and fifteen years were added to his earthly existence. This striking interposition of God, enhanced in its importance by the mysterious sign with which it was attested, drew forth the astonishment of neighboring princes. Beroduch-Baladan, the king of Babylon, sent ambassadors to congratulate him on his recovery. The pride of Hezekiah was excited by this mark of homage, so that, instead of telling these Babylonians of God's kindness, which should have been the first impulse of a grateful heart, he showed them the glittering jewelry which embellized his palace, and the glorious splendor of his riches and wealth. Isaiah rebukes him in a gentle tone; he asks the monarch, "What have they seen in thine house?" Suppose that question addressed to the church member in his own home, what would be the response? Could our children attend the sincerity of our profession? Could our servants read in our conduct an earnest religion? Could our friends, either intimate or remote, discern that we regard religion as the one thing needful, the word of truth as the pearl of great price?—Jesse Hobson.

### How to Disarm an Enemy.

It is said that bees and wasps will not sting a person whose skin is imbued with honey. Hence those who are much exposed to the venom of these little creatures, when they have occasion to hive bees, or to take a nest of wasps, smear their face and hands with honey, which is found to be the best preservative. When we are annoyed with insult, persecution and opposition, from perverse and malignant men, the best defence against their venom is to have the spirit bathed in honey. Let every part be saturated with meekness, gentleness, forbearance and patience; and the most spiteful enemy will be disappointed in his endeavors to inflict a sting. We shall remain uninjured, while his venom returns to corrode his own malignant bosom; or what is far better, the honey with which he comes in contact will neutralize his gall; the coils of forgiving love will dissolve his hatred, and the good returned for evil will overcome evil with good.—Golden Rule.

Flowers have bloomed on our prairies, and passed away, from age to age, unseen by man, and multitudes of virtues have been acted out in obscure places, without note or admiration. The sweetness of both has gone up to heaven.



## Christian Secretary.

HARTFORD, FRIDAY, MARCH 9, 1849.

## Religion the only National Bulwark.

Is the title of a sermon preached by the Rev. J. N. Murdock, of Lockport, N. Y., on the day of Public Thanksgiving, Nov. 23, 1848. The discourse is founded on the passage in Psalm 124: 7—*"Some trust in chariots, and some in horses; but we will remember the name of the Lord our God."*

The theme deduced from the text, and illustrated by the speaker, is, "The conservative influence of religion, and its necessity to national prosperity and greatness." In the elucidation of this proposition, it is maintained, first, that the highest and purest civilization cannot secure the prosperity and happiness of a people. It is admitted that civilization is a blessing, and that it places nations on a footing more favorable to the preservation of their rights and privileges; but the real question is, will civilization of itself insure the safety and perpetuity of a nation?

One of the chief elements of civilization, is Wealth; but it is clearly shown that wealth, while it may foster the arts, build cities and adorn palaces, beautify landscapes, equip armies, create navies, and furnish all the implements of national defence, naturally tends to luxury, effeminacy and the destruction of those affluencies which constitute the only element of social life, and the only bond of union and concord in all well regulated societies.

Another element of civilization is National Power; but power can be of utility only as it has something to control and direct it—something which shall duly contract and expand its operations—Power unrestrained, is an enemy to the order and harmony of society. There is nothing conservative in power, when taken by itself. The watch may have a main-spring—the power may be there, but this will not of itself produce the regular motions necessary to indicate the hours as they pass; there must be something to regulate the action of this; there must be a balance-wheel, which will properly distribute and control its motive power, or the instrument will be useless for all the purposes of its creation. Thus national power must be restrained and directed by something out of, and above itself, or it will prove a curse instead of a blessing—it will result in the demolition, rather than the preservation of our social edifice.

Another element of civilization is Education; but when has the mere possession of knowledge, and a cultivated intellect, preserved man, as an individual, or as a society, from the evils of crime and misrule? The great nations of antiquity were educated in all the elements of human knowledge. The intelligent world has united in assigning to Greece and Rome an intellectual pre-eminence over all the nations of ancient or modern times, by pointing to them as models in literature and the fine arts. Yet they have perished. Their suns which once shone with such intense splendor, dazzling the beholding nations, struggled for a time amid the fierce tempests of faction, and finally set in seas of blood. Ruin sits undisturbed on the proudest monuments of their greatness, and their hollow names are prophetic of the destruction of all power which does not derive its vigor and vitality from the fountain of eternal truth and holiness.

If knowledge could preserve governments, there are few nations so ignorant as to perish. But mere knowledge has no more influence on the virtues of a people, than the rays of the sun reflected by icebergs, have on the productiveness of the earth. There is nothing in education, considered alone, which can restrain men from the evils which result in the ruin of nations.

Another element of civilization is Law. When I say law is an element of civilization, I do not speak of it in a generic sense. Considered as the embodiment of the great principles of right and wrong, it lies back of all human institutions and human power. It is divine in its origin. The basis of man's accountability, it is inseparable from true religion. I speak of law now only in its statutory enactments; and it is only in this restricted sense that law is an element of civilization.

It is claimed that law is able to restrain encroachments of individual rights, and to suppress the vices which sap the prosperity of nations. It may be conceded that, to a certain extent, law can check and restrain the vices of men, and protect the interests of society. To a good degree it can prevent the more open and notorious violations of justice, by making an example of every known offender. But its utter inadequacy to the perfect protection of society, may be seen from one single consideration. The most fruitful sources of the evils which infect society are those which no human enactments can reach. What disorder is created in community by envy, hatred, revenge, malice and lust? And what human law can put its hand upon them? These principles which may continue to operate, scattering the seeds of misery and crime through all the walks of life, and no law can reach them, until they break out in some overt act, or lead to the perpetration of some notorious offence against the rights of society.

And if there be nothing else to restrain these evils, they will continue to operate, like the hidden fires of the volcano, until, with one fearful eruption, they blast and desolate all that is dear in the social relations of mankind. Unless suppressed by an agency far mightier than law, they will gain the mastery of the public mind, constitute the public feeling, give tone to public sentiment, and thus control the very influences on which the execution of law depends. Let community come to this, and you can no more suppress vice by legal enactments, than you can restrain the tempest by leading strings.

The foregoing is but a very brief and imperfect synopsis of the arguments employed by the speaker to show that wealth, national power, education and law, the principal elements of civilization, cannot secure the prosperity and happiness of a people. In his second proposition he proceeds to show that the Gospel contains principles and motives adequate to secure this end. We make a single extract.

"The Bible imposes an effectual restraint upon all vice. It does more than to forbid all overt acts. It does not stop with the directions which it gives for our public conduct. It imposes its commands on our private actions, and enforces its law on our hearts. Its searching and deep requirements take hold of the thoughts and motives of the soul, and assume to give direction to the very issues of life. It reveals a Ruler to whose eye 'all things are naked and open.' It arranges before the mind a tribunal by which every secret sin will be detected, and

all the concealed guilt of the life brought to light and every sinful act, and criminal purpose, and impure desire, condignly punished. It reveals a dreary prison, where sin, however it may be glossed over by the human laws, and winked at by human tribunals, will at last receive its merited award. By such awful considerations as these, religion impresses terror on evil-doers, and restrains men from the commission of those secret crimes which sap the foundations of social order, and involve communities in ruin. All who revere the Bible are, to a greater or less extent, influenced by these high and gracious restraints. And if all men would obey its dictates, and feel the force of its solemn sanctions, there would be none to war against the interests, nor to mar the beauty of human society.

It cannot be denied that the restraining influence of Christianity is exerted, indirectly, on all the walks of Christian society. Thousands who derive the Bible, are unconsciously restrained by the influence of its precepts. In this respect, all the members of a Christian community experience the conservative benefits of religion. If it do not win the majority of men for its consistent votaries, it does give tone to the public sentiment, and secure the morals and order of the nation. If it do not impress the power of its benevolent spirit on every heart, it does so leave the masses of the people with such views of virtue and vice, as to lay wholesome restraints around the interests of society. If it do not become the immediate basis of all the actions of men, it does constitute the fulcrum of law, and insure the enforcement of its just penalties. Let these restraints be withdrawn, and the nation would rush into the chaos of moral ruin. Take from the hearts of our people the conservative influences of religion—divest them of the morality which they have derived from the Bible—take from them the fear of God, and of a coming judgment, with which it has inspired them, and the foundations of public conscience would be swept away; property and life would be deprived of their only adequate security; and liberty, and the blessings of our popular institutions would be buried in the general wreck. In these restraints of religion we see one proof of its adaptation to promote national prosperity.

Christianity alone contains the true principles of reciprocity. It teaches the mutual dependence of all men on each other—that the interests of one involve the interests of the whole. It requires every man to love his brother. It points out the conduct which we are to pursue toward each other, as well as the feelings which we are reciprocally to cherish. "Thou shalt love thy neighbor as thyself." This is the law which it imposes on our hearts. "Whatever ye would that men should do unto you, even so do ye unto them." This is the regulation which it gives for our conduct. By this beautiful enactment of Divine authority, our instinct of selfishness is made the rule of our duty to others, and the standard of our benevolence. Even infidels acknowledge the beauty of this divine standard of reciprocity; and the worst enemies of the Bible admit that if it were carried out, all would be happy, and lovely, and free.

Religion also promotes the spirit of union which is essential to the peace and harmony of communities. It teaches men their common origin. It reveals the common relation which we all sustain to God as the Creator and Preserver of mankind. It teaches our common interest in the great work of Christ's Redemption. It influences us by the power of a common faith. It impresses us with a similarity of views and feelings. It inspires us with the same serene hopes, and opens to us the same glorious heaven. The tendency of all this is to excite sentiments of regard in our hearts for each other. It is impossible for us to contemplate our common interest in the same truths, promises, blessings, and hopes, without being influenced by a tender love for one another. We cannot look on our common inheritance in the Gospel, without feeling in our breasts the glow of a divine brotherhood. And if ever the day shall come when the Gospel shall have perfected its fruits in the human race on earth, all mankind will be united by the tenderest love, and the holiest affluencies; and the concord of men below, shall be like the union of angels above.

Besides all this, Christianity contains motives sufficiently powerful to enforce its principles and spirit. The motives which are drawn from human sources, to acts of reciprocity, are comparatively weak and inefficient. At the best, fear is but temporary. It can hardly be claimed that this can do much in the way of leading men to consistent conduct toward each other. Under its restraints, men may perform some of the reciprocal duties of society, but the moment that they cease, the heart flies back, like the recoil of the rope, when released from its tension. Selfishness prevents man from loving his fellow, only so far as such regard may appear to promote his own interest. And when he is unable to see how his acts of kindness towards others will tend to advance his own ends, it will lead him to disregard their interests entirely. Nay, this principle would prompt us to cast off the restraints of society, and annul its laws, whenever they might seem opposed to our interests. Natural affection would prompt men to do no more than to perform acts of kindness to their personal friends. If there were no higher impulse to kind actions, they would be confined to our own circles, and the world beside would be uncared for. There are no human motives sufficiently powerful to regulate our actions towards each other. No motives but these presented in the Bible, will ever be able to accomplish this. But the motives of this Book can hardly fail to be efficient. Drawn from the highest summit of glory, and from the lowest depths of infamy—taking hold on infinite lengths and breadths, and covering the vast fields of eternal ages, they must impress the heart with a salutary and restless impulse to love and virtue.

Possessing such principles, inspiring such feelings, and presenting such motives, Christianity is recommended as pre-eminently the bulwark of national liberty, and the promoter of national prosperity. The nation which is grounded on the immutable foundation of its truths, can never fail. Mercenary foes may war against it, but it will repel their hosts, as the deeply bedded ocean rock hurle back the assaulting waves. The floods may lift up their voice against it, but they will only be dashed into spray, in which the sun of righteousness shall paint the hues of the rainbow—the iris of a divine promise that her deep foundations shall neither be disturbed by social convulsions, nor submerged by the rising waves of faction. If our national superstructure be reared on the immutable foundation of the Rock of Ages, it will abide the onsets of contending nations, and the insidious sapping of domestic foes. If God be our protect-

or, we can never fail. Our star will continue to rise in the altitude of the moral heavens, until the beams of its glory shall irradiate the world. The high and glorious promise of our youth shall be realized in our vigorous and unprecedented maturity—the nations of the earth shall behold our greatness, and seek, on our favored soil, the shelter of their friendliness, and the asylum of their oppressed. Then shall we realize in all its fullness, the blessing pronounced upon Jacob, "Happy is the people that is in such a case; yea, happy is the people whose God is the Lord."

## Germans in Buffalo, N. Y.

German Baptist Church constituted—A pastor ordained—Colporteur in Erie County.

The following interesting account of the formation of a German Baptist church in Buffalo, N. Y., affords cheering evidence of the success of Baptist principles among the German population of this country. Rev. W. Metcalf writes:—"Last Wednesday, Feb. 14th, I had the delightful privilege of being present at the Council called by the Washington Street Baptist Church, Buffalo, for the purpose of recognizing a 'German Baptist Church,' collected by the faithful labors of Bro. Alexander Van Pulkammer, the German Colporteur of the Am. Bap. Pub. Soc.; and to invest him with the holy office of the ministry, by the laying on of hands, &c. Twenty-four in number including Bro. Pulkammer, twelve of whom are males, a goodly proportion being heads of families, were presented as the church, organized in accordance with gospel requirements. From the account given regarding their circumstances and prospects, the council had no hesitancy in extending to them their hearty fellowship as an independent Christian church. Three of the number had been Roman Catholics, and all except four had been brought to the fold of Christ under the instruction of their devoted colporteur. And from the relation which Bro. Pulkammer made of the leading of a kind and mysterious Providence with him, and these demonstrations of his love for the souls of his countrymen, the council were unanimous in the conviction, that God had called him to labor as an herald of mercy, and that the time had arrived when he should be publicly set apart to the great work of preaching the everlasting gospel of the blessed God.

"In the evening a large congregation assembled in the Washington street Baptist church, and listened with much apparent interest to the devotions of the ordination service. The services were introduced by Bro. C. P. Sheldon, pastor of the Niagara Square Baptist church, and officiating at present with the Washington street Baptist church. Bro. E. W. Clarke of Arcade, gave an interesting discourse from Acts 20: 28. 'Take heed therefore unto yourselves, and to all the flock, &c.' Bro. Eliah Goings, of Aurora, offered the consecrating prayer, accompanied in the laying on of hands by Bro. Jacob Blain, of Buffalo, and Bro. Wm. Branch, of Williamsville. Bro. C. P. Sheldon gave the charge. Bro. H. M. Danforth, of Evans, presented the hand of fellowship. A brief address to the church with their pastor standing at their head, was made by the writer, and the fraternal hand of fellowship given him as their spiritual representative and guide.

"The relation which Bro. Pulkammer gave of his early life as a scholar in a Military Academy, and a soldier in the army of Prussia, and his subsequent travels in Europe, till his wandering steps were mysteriously directed to this country, was very interesting. But our interest was increased when he proceeded to relate the plain indications of a wise providence, that he was directed here, not to revel in sin and profligacy at the expense of a loved and fatherly father, but to listen to the claims of the Father supreme, and to give his service and life to that Saviour of whose blood he had not been told. The first thing that called his attention to this strange subject, was a little tract, 'The sinners friend,' kindly dropped in his way. Step by step, he was led along after this by an unseen hand till his ear was interested in the accents of a new language, and his heart affected by the kind appeals of a strange minister. His conviction for sin, was rational and pungent, his views of salvation were as if taught by the Holy Spirit, evangelical; and his conversion to the Saviour, like Saul's, prompt and entire. He gave himself to the Church. His desire for the work of the ministry, and his adaptiveness was apparent to all present. His views of the doctrines of grace, and gospel duties, were as satisfactory as most of those who are privileged with a training in our Theological Schools. His fidelity as a colporteur and a missionary was spoken of as marked with prudence and piety, that gave him an entire confidence with all those that shared in his acquaintance, and the council was fully prepared to publicly designate him as a minister of the gospel.

"Bro. Pulkammer has a very interesting and an extensive field, and it is thought he will be much better prepared to extend his valuable services as a regular minister of the gospel. He will, without doubt, hereafter be supported as a missionary, by our State Convention. Preliminary steps to this effect have already been taken. It may be his connection with the Publication Society may be indirectly retained, if thought best, as a colporteur a part of the time. I have been a little more particular regarding his ordination services, &c., on account of his interesting service in your Society.

"The service of Bro. Konrad Leisler, as your German Colporteur in Erie County, is spoken of with much interest, and as having great confidence in the brother's piety, talents, prudence, fidelity, &c. We are persuaded that an inviting field for labor is now rapidly opening, for Baptist efforts in behalf of the German population of the United States. Churches are constituted, pastors are raised up, colporteurs are increased, books are published, and the Holy Spirit accompanies the means employed.

The American Baptist Publication Society has four German Colporteurs and might immediately appoint more, provided the means were furnished. Three German publications have been recently issued, one of which is Peggily's Scripture Guide to Baptism. We hope that donations may be voluntarily forwarded to aid the Society in the work of evangelizing the rapidly increasing German population of our country.

THOMAS S. MALCOM, Cor. Sec. Philadelphia, March 3, 1849.

NORTH STONINGTON.—We hear that the Rev. Thomas Barber has resigned the pastorate of the Second Baptist church in North Stonington. We are happy to learn that the Rev. A. G. Palmer, of Stonington Boro' has, at the solicitation of his church, concluded to remain with them.

## Revivals.

REVIVALS.—A friend in Stepey writes us that the Baptist church in Bridgeport is enjoying a revival; "a few have found peace in believing. Six have been baptized in Redding into the fellowship of the Eastern church."

We have already mentioned that the Baptist church in Danbury is blessed with a revival; may the blessing pervade Fairfield county.

Opening of a new chapel—Semi-annual meeting. MORRISVILLE, Md. co., Feb. 23, 1849.

BR. BEEBE.—It may be interesting for the friends of Baptists to know of our prosperity in Morrisville. The past year and a half has been marked with the peculiar favor of our heavenly Father toward us as a church. About seventy have been added to us by baptism, letter and experience.

We have just entered our new house of worship. It was solemnly set apart to the public worship of God on the 20th inst. A very appropriate and stirring dedicatory sermon was preached by Eld. A. Bennett, at 10 o'clock, A. M.

Our semi-annual Association meeting at the same time, brought together delegates and ministering brethren to enjoy the festival with us; which added not a little to the occasion.

In the afternoon, Eld. Leonard preached, and took a collection in behalf of the Bible cause; and in the evening, Eld. E. S. Davis, a former pastor of this church, delivered a beautiful and timely discourse from these words: "Worship God."

On the second day, Br. Wade, our returned missionary, and Eld. Bennett, interested us on the subject of missions, and received a contribution for the same.

NOTE.—Not a little credit is due our sisters for their untiring effort to make our house comfortable and inviting. Through their exertions the slips of thought are neatly cushioned, and the house otherwise properly trimmed. Your truly, Baptist Register. J. J. TEEPLE.

## Religious Intelligence.

MARLBORO' HOTEL, Boston, Feb. 26.

CHINESE REFORM.—The provincial and criminal judge of Kwangtung, has issued a special edict strictly forbidding the drowning of female children, which he says is very common at Canton. He denounces it as "against all morality and civilization," and says that "it disturbs the harmony of Heaven."

MEANS OF UNION.—In noticing quite a number of religious revivals in different parts of the country, the Family Visitor says:—"There is a revival in progress at Lafayette, Ill., which is a matter of much rejoicing. The meetings are conducted by the ministers of the several denominations in the place. Never before was there so perfect a union.

"We hope our readers will notice the fact, that in nearly all the revivals mentioned, different religious denominations have cordially united in promoting them, and all have shared in the precious divine influence. We believe the whole experience of the churches goes to show, that whenever they are revived, a cordial union among them takes place.

BEST NATIONAL SECURITY.—The London Christian Times, in contrasting the quiet of Great Britain with the agitated state of the Continent says:—"Our people are largely under the influence of the Bible, millions reverence the Sabbath and assemble for worship. Forty thousand Protestant pastors are engaged every Sabbath. Hundreds of thousands of Sabbath school teachers go forth to their work; Scripture readers and benevolent visitors in endless variety of ways, are pressing on the religious movements. The religious aspect of the country is such, the religious elements at work are so effective, acceptable, and growing in the midst of us, that we do not look forward to the future with alarm."

LIGHT IN DARKNESS.—The London Church Missionary Society has several prosperous Missions in Western Africa. The station of Regent is one of much promise; the village contains about 1,500 inhabitants, who have been almost wholly redeemed from Paganism. The church numbers 408 communicants, besides a large number of candidates. A newspaper, in the Italian language, under religious auspices, is about to be established there. An editor, with all his printing materials, lately left Norwich, (Ct.) for San Francisco; and apparatus for quite a number of Newspaper establishments has been recently forwarded from New York to California.

NEWSPAPERS.—A Missionary writes from Malta, that a Newspaper, in the Italian language, under religious auspices, is about to be established there. An editor, with all his printing materials, lately left Norwich, (Ct.) for San Francisco; and apparatus for quite a number of Newspaper establishments has been recently forwarded from New York to California.

THE SABBATH.—Twelve Railroad Companies have, the past year, discontinued the running of their cars on the Sabbath, in accordance with the very full expression of public sentiment.

The French National Assembly have decreed, unanimously, that "no employer shall be allowed to compel his men to work on Sunday."

MEETING IN BEHALF OF COLLEGE.—The usual public meeting for the last Thursday of February, in reference to the advancement of spiritual religion in Colleges and Seminaries, was held in Bowdoin street church. The interesting exercises were conducted by Rev. Drs. Beecher and Waterbury, and Rev. Messrs. Stone, Riddell and Blagden.

Mr. Riddell, as Secretary of the American Education Society, stated that the present number of Colleges in the United States was 118; the number of their students, under-graduates, in regular classes, about 10,000; but including those in preparatory and professional studies, from 12,000 to 15,000.

The number of graduates from New England Colleges the last year was 412; which, added to those graduated from 40 leading Colleges beyond New England, whose numbers had been ascertained, would make 1,180.

There had been religious revivals in ten of these Colleges the past year; all of which, it was stated seemed to have had their beginning in near connection with the day set apart for special devotional services in their behalf. In Madison College, (Ind.) the number of conversions had been upwards of 70.

There had entered the ministry but 186, the past year, from 11 of the principal Theological Schools; and from the address of Dr. Waterbury, it appeared that the means now in prospect for the future supply of our churches, as well as for meeting the calls from new territories and pagan lands, with an educated pious ministry, were fearfully inadequate; making it the duty of parents to consecrate and religiously educate their most promising sons, and of youth, who would not fall of securing the highest ends of life, to prepare themselves for

filling with honor and joy the wide openings of Providence for their usefulness.

In reviewing by-gone years, more remarkable for religious revivals in Colleges, he brought to fresh view some scenes of solemn grandeur, the benign results of which had been felt throughout the land, and would continue to be felt, through time and eternity, in the ennobling influence of the hundreds of talented young men, who, in those seasons of divine refreshing, heartily enlisted for the honor of "Christ and his Church." A. D.

## A Suggestion to Churches Destitute of Pastors.

Is there not a way in which such churches could greatly aid the cause of ministerial education, and at the same time benefit themselves? Every one feels that, next to clear and comprehensive views of Divine truth, no acquisition is of more importance to a theological student, than a freedom of communication, an eloquence of manner, and an easy and graceful address; but this can only be attained by practice. A preacher must preach often to acquire a freedom in preaching. Many a student has his mind richly stored with pure and varied knowledge, who appears to great disadvantage in public, owing to the imperfections of his delivery. In our seminaries of learning, much that is valuable is instilled into the mind; but the preacher feels that he needs the power to impart it, so as to interest and instruct the people. The power is not secured by merely learning the rules of elocution and rhetoric. It is acquired only by public speaking. Any church, then, that gives a student for the ministry an opportunity of preaching, gives him at the same time an opportunity of improving himself as a public speaker.

It may be said that preaching frequently would interfere too much with other studies; but is there not a way in which the student may preach considerably during the year without interfering with his studies? In most of our seminaries, there are two or more vacations in the year, of from four to six weeks each. Let destitute churches inform themselves when those vacations occur. Let them make their arrangements, wherever it is practicable, to be supplied during those seasons by students. Let them make their supplies feel at home and at ease—encouraging them to visit their families, be present at their church meetings, and to use freedom in the Sabbath school and conference meeting. Let them liberally reward such laborers for their work, giving them about as much as they would give a pastor for the same time, because they virtually perform a pastor's work, and greatly need the amount. By so doing, many who are embarrassed by poverty, and compelled to leave their studies before they have finished their course, would be relieved, and many others, who are complained of as dry and uninteresting preachers, would be so much improved as in a short time to become very acceptable.

In about five weeks, a vacation occurs in Newton. Thirty destitute churches might then be supplied with preaching and pastoral services for six or seven weeks, by making timely application, either to the subscriber, or to the Faculty at Newton.

If this suggestion should meet the approval of the churches, and lead them now and in future time, to confer with either of the parties referred to, care will be taken to recommend such young men as, in their judgment, are best adapted to the churches applying for such aid.

T. F. CALDWELL,  
Cor. Sec. N. B. E. S.

Watchman and Reflector.)

## Worcester Academy.

We learn from the Reflector that this Institution, which was established by the Baptists of Worcester some sixteen or eighteen years ago, is about to assume a higher attitude in its literary department, and to offer increased attractions to its friends and patrons. Provision for the liabilities of the Academy has been made by a legislative enactment and by the rise of real estate belonging to it. A new brick building one hundred feet long and four stories high, with accommodations for sixty additional students is to be erected. Rev. Charles C. Burnett, late of Suffolk is to be the Principal, and Mr. Emmons P. Bond, of Brown University, Assistant teacher. Under the directions of these gentlemen, we feel satisfied that Worcester Academy must furnish such an Institution as is wanted in that vicinity; nor do we entertain any fears of its entering the field a rival of our own excellent Institution at Suffolk, for that is filled to overflowing with students, and another may be opened at Worcester, which shall be similarly patronized, without lessening that of our own.

## Honor to Mrs. Polk.

A friend who was at Washington last Sabbath, writes us a note as follows:—"The 'Grand Inauguration Ball' is to cost \$7000. The building erected for the occasion will hold 4000 people. Tickets \$10. It is presumed that the demand for curious visitors will be sufficient to pay all the bills, and that thus a free circulation of tickets among the 'knowing ones' will prevail extensively.

"In this connection, a word to the honor of Mrs. Polk. It is perhaps generally known, that during her reign there has been no dancing at the White House. One needs some familiarity with society in Washington, in order to do full justice to this display of moral courage by Mrs. P. The fact is sufficient for my present purpose. What a lesson it suggests to those Christian parents who send their children to dancing schools because their neighbors do, and they are not 'independent enough' to be singular. I am not now saying that it is wrong in all cases to teach children to dance; but I do say that Mrs. Polk has, in the case noted, in full view of this nation, illustrated the power of true piety in a manner worthy of all praise and of imitation, at least, by those who are in doubt whether it is right or wrong for Christians to dance.

"It is pleasing to know that the lady of the President lends the capital university esteemed. The pastor of the church with which she has worshipped, referred to her departure on the last Sabbath, with evident emotion, and it was quite apparent that the church shared his feelings. As she was passing from the meeting house to her carriage, she gave her hand to a great number of her friends, who approached to take leave of her. It was a pleasant sight. Mrs. James was also present, and was a true Christian, and, of a lady.

—Independent.

## Closing scenes of Congress.

The second session of the thirtieth Congress was brought to a close last Sunday morning at a quarter before seven o'clock, after a night spent in the most disgraceful scenes that ever occurred in the history of our country. The session has been worse than wasted. Some bills of minor importance have found their way through both houses, and received the signature of the President, a very large majority of which were passed on Saturday night and Sunday morning. The great question before the two houses was the establishment of a government for the territories of California and New Mexico. Several bills for this purpose had been introduced, but they have all failed, and California, with its heterogeneous and rapidly increasing population, remains without a government and without law. On Thursday of last week, the House passed a bill providing a government for California, and embodying the principles of the Wilcox Proviso by the large majority of 126 to 87, but it met with no favor in the Senate. The Senate attached to the general appropriation bill a section extending the constitution (so far as applicable) and sundry laws of the United States to California and New Mexico; at the same time empowering the President to carry the same into effect. This bill passed the Senate by a vote of 25 to 18. No mention was made of slavery, but by the principles of the Constitution, as interpreted by the Supreme Court, the bill could not prevent the existence of slavery. The bill was still before Congress on Saturday night, when the most violent and shameful scenes occurred in both houses while it was under discussion. While Mr. Giddings of Ohio was sustaining an amendment of the House, Mr. Meade, of Virginia, assaulted him for some personal allusions which he had made in the course of his remarks. They were separated, however, before any serious injury had occurred to either party. In the midst of the confusion which followed, Mr. Johnson of Arkansas, obtained the floor, and commenced speaking, when Mr. Ficklin approached his chair and pronounced him a liar. Johnson in reply, struck Ficklin with a cane across the forehead, which caused blood to flow. The House now resembled a prize fight more than a body of legislators. Cries of "go it, Giddings," "at him Meade," "give him fits, old boy," "spill his claret again, Johnson," "give him an under left, Ficklin," &c., the Speaker all the time calling "order, order," while many of the members were quenching their thirst with brandy, gin, &c.

While these disgraceful scenes were occurring in the House, the Senate was playing their counterpart. The California bill, with some amendments, had been returned to the Senate. It was now two o'clock Sunday morning, and all was confusion, some proposing one thing, and some another. Mr. Cameron endeavored to restore order by a final appeal, but while he was speaking, Foote, of "all tree" memory, approached and struck him; they were prevented from a regular fight by other members. Noise and confusion prevailed, until 6 o'clock Sunday morning, when Mr. Webster finally succeeded in compromising the matter by proposing that if the South were willing to recede from the original Senate amendment, the North would withdraw the amendment of the House. This was agreed to, and the general appropriation bill was passed without any reference to California whatever, and then Congress adjourned.

Congressional fights have occurred before, but never before have such outrageous scenes as those of last Saturday night disgraced our country. It was known that drunken rowdies occupied seats in the popular branch of Congress, but when grey-haired Senators come to blows, it is time for the people to set about a reform of national abuses. Congress has disgraced the nation; and the nation should at once disgrace the men who have been guilty of it.

CLERGYMEN MURDERED IN CALIFORNIA.—Among the private letters received from the Pacific, by the Crescent City, is one, (says the Newark Advertiser,) which mentions the painful rumor that Messrs. Newman and Pomeroy, clergymen of the Baptist and Methodist churches, had been murdered in the gold region. The letter is of recent date, and comes from a highly respectable source.

OLIVER ST. CHURCH, N. Y.—The Christian Reflector states that the Rev. E. L. Magoon, of Cincinnati, has been invited to the pastoral charge of this church for twelve months. Mr. Magoon is doing a good work in Cincinnati, which we think he will not condescend to leave to come down to New York.

CALDWELL.—The Rev. J. G. Warren, of Caldwell, Me., has accepted a call from the Second Baptist church in Troy, to become their pastor.

Twelve new publications have been issued by the American Baptist Publication Society, since August 1, 1848, of which three were in German and six in French. New editions have also been issued of "Hinton on Baptism," "Fullers Works," vol. 3, "Howell on Communion," &c., with new editions of twenty-five tracts. The entire number of publications issued since August 1, 1848, has been forty-three.

The Baptist Almanac for 1849, can be procured by mail, by sending one dollar, postage paid, for which thirty copies will be sent, or if a smaller number is wanted, the remainder of the bill can be appropriated to the Colporteur fund of the Society. Letters should be directed to the "Am. Bap. Publication Society, 31 North Sixth street, Philadelphia."

THE BIBLE IN CANADA.—A writer in the Montreal Herald, describing the present religious condition of the British Provinces, says:

"The R. C. clergy in Canada are, with few exceptions, (I know of only two,) opposed to the circulation of the Bible; and any one who will take the trouble to go into the houses of the French habitants, and make inquiry, will find that they have been quite successful in their opposition. He will scarcely find a Bible or Testament in one house in a thousand, except where Protestant agents have distributed it. In 1839, the Rev. Mr. LaBelle, cure of L'Assomption, burned 5 Bibles and 1 Testament, which had been circulated in his parish by the agent of the Montreal Bible Society, and for which he afterwards paid. In 1842, as stated by the New York Journal of Commerce, he and 300 Bibles were burned at a R. C. protracted meeting, in the village of Lake Champlain. I have before me a Quebec, dated the 2d of this month, which informs me that a priest on the

Island of Orleans, finding a Bible in which he visited, told the person who had it, that it was "a bad book," and persuaded him to tear it to pieces, and throw it into the fire. Similar facts might be given, to almost all the journals of the Montreal Bible Society, and from the French Canadian Missionary; but I forbear.

I am well aware that the R. C. Arch-Bishop of Quebec has printed a translation, or rather paraphrase, of the New Testament; but I am aware that he "circulates" it. It is offered 6d. or 6s., a price which at once puts it beyond the reach of the habitants; while our copies at 1s. 3d. and 1s. The Montreal Bible Society has put a copy of the Holy Scriptures, gift, in every family in Lower Canada, have one.

THE INAUGURATION.—The Inauguration of Taylor as President of the United States, place on Monday last, with the usual ceremonies. It is estimated that not less than thousands of persons were present on the occasion. His Inaugural Address will be found in column.

PAPAL BULLS.—The Pope, in his exile, issued a bull of excommunication against the members of popular reform in Rome, and which was received by them only with an offset to this bull, a placard was posted in principal streets of Leghorn to the effect:—"We the Supreme People, by the God, &c., have decreed, and do decree, Poppes, beginning with Pius IX, shall be excommunicated, and especially those who exhibit themselves as the enemies of the Italian Union. We the people, with the power, and always will be, that of God and people, give to Pius IX our malediction, and most solemn anathemas proclaim him to be, in the name of God and the people, power of excommunication is henceforward, end, and the college of Cardinals shall forever be styled the college of Hell." (Cath. Inferno.)

Mr. Miller, of Hemstead, L. I., charged murdering his family and burning his house, has been examined before the proper authorities, and discharged from custody. There was evidence against him, either of his having shot his dwelling, or of any difficulty in his which might lead to such a result.

VERDICT.—The negro who killed one of the overseers of the Prison, has been found guilty in the second degree.

## New Publications.

DOWLING'S CONFERENCE HYMNS.

Mr. E. H. Fletcher, New York, has published a tidy little Hymn Book entitled, "Collection of Hymns, designed especially for Conference and Prayer Meetings, and Worship." By John Dowling, D. D. "The design of the present Compilations, the Editor in his Preface, is, in the first place, to add to the life and spirituality of the Conference and Prayer Meeting; and secondly, to acceptable Pocket Companion to the Christian family and in the closet."

The selection comprises some 300 hymns, ed with care from the great mass of songs in use among the several evangelical denominations, and with special reference to our own Conference and Prayer Meetings. The hymns are appropriately divided into separate books; the first division







